

MEDICAL TRADESUNIONISM

AND

6.

THE NEW MEDICAL ACT.

BEING A LETTER ADDRESSED TO HIS
GRACE THE DUKE OF RICHMOND
AND GORDON.

BY

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SALUS POPULI SUPREMA LEX.

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THOMPSON & CAPPER,

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MY LORD DUKE,

The introduction by your Grace of the Medical Act Amendment Bill for the sanction of the British Legislature seems to offer a fit opportunity for bringing to light, and to the more intimate knowledge of the people and Parliament of these realms, the most remarkable *conspiracy to suppress truth* that the history of the world can shew.

Apart from its importance to the common weal, it is worthy of note and careful study simply as a phenomenon of civilised society, the greatest example of the *suppressio veri* that ever came into the people's forum for trial. A "one-portal system" may be a great desideratum (though, since uniformity is undesirable and unattainable, why make the attempt?); an approximate unification of the nineteen examining boards might be beneficent; proper representation of the members of the medical profession in the Medical Council may be a simple act of enfranchisement of those members; but a far more important question than any or all of these is that *conspiracy of silence* anent the most important truth in practical medicine from the days of Hippocrates until now, and which the writer humbly and respectfully, yet earnestly and honestly, begs to bring to the notice of your Grace, and of the Legislature of these realms.

As a matter of abstract truth—as a simple fact in nature—the subject of this unprecedented conspiracy

concerns every man of science ; as a matter of justice, it concerns every member of the Imperial Legislature, whether Peer or Commoner ; as a matter affecting the healing of the sick, it concerns every man, woman, and child in the kingdom, aye, in the world : for any one of us, well to-day, might be ill to-morrow, and in need of the application of the most advanced knowledge of the physician's art.

The writer maintains that a gross, sinful, unparalleled *conspiracy to suppress truth* has been entered into by the powers that be in the medical world, whereby the bulk of the profession are deceived, and the true interests of the healing-art, and, therefore, of the people, are set at nought.

In proof of this assertion, the following facts and considerations are offered, and the writer trusts that your Grace will not refuse them that earnest attention and impartial examination which the importance of the subject warrants ; and he also trusts that your Grace may see a way open for legislative interference for the protection and due cultivation of this most important truth. An English peer will not refuse fair play, and, my Lord Duke, more is not asked.

A very brief sketch of the life-history of the discoverer of this *suppressed medical truth* will be useful in order to a clear understanding of the subject in its entirety.

The Luther of Medicine was born at Meissen, in Saxony, on April 10th, 1755, and died in Paris, on July 2nd, 1843.

Future generations of the human race will dwell

fondly and lovingly at very many points of his long life-path, from the cradle at Meissen to the grave in Paris, but this letter may only contain a few of the bolder landmarks of the country through which that path lay.

His name, in his own vernacular, embodies that of the bird sacred to Æsculapius, and, Æsculapius-like, he has been struck with a thunder-bolt for his many cures by the Jupiter in the Strand.

After receiving a sound education he, on leaving school, wrote his thesis "On the Wonderful Structure of the Human Hand," and, at twenty years of age, went to Leipzig to study medicine: his own early delicate health may very likely have conduced to the adoption of the medical profession; or was it under the direct guidance of that "Divinity which shapes our ends, rough-hew them how we will?"

At the university he received no help from his parents, but, being well acquainted with English and French, he found occupation sufficient for procuring the necessities of life, and for paying his class-fees besides. Some of the professors greatly encouraged him by declining to receive any class-fees from him; and, thus encouraged, he, at the end of two years, went to Vienna to continue his professional studies there; at Vienna he remained an annus medicus, and then obtained an appointment as house physician and librarian to Baron von Bruckenthal, then governor of Transylvania, in Hermanstadt, devoting himself at the same time to private practice in that city. This course was taken by him to acquire enough money

with which to complete his studies and pay his graduation fees ; and, this end being accomplished, he proceeded to Erlangen, attended some other lectures, and graduated as Doctor of Medicine, August 10th, 1779.

The thesis which he publicly defended on this occasion was—*Conspectus affectuum spasmodicorum*.

These somewhat worn details are given to shew that he was, at 25 years of age, an exceedingly well-educated, regular, duly and legally qualified Doctor of Medicine, and this obviously disposes of the defaming assertion that “ he was not a medical man at all, but a chemist.”

In 1781 he was appointed medical officer at Gommern, near Magdeburg, and there married the daughter of a chemist, by whom he had ten children.

He soon became known as a man of science, notably, as a chemist, published a work on Arsenic, and discovered the mercurius solubilis which received, and still bears, his honored name.

Two years later he removed to Dresden, and was nominated acting physician to the hospital, and, while thus employed, took large advantages of the Dresden library. Here he published many translations of medical works, principally from the English.

Four year later, in 1789, he removed to Leipzig ; in 1791 he was elected a member of the Leipzig Agricultural Society, and in the same year a member of the Academy of Sciences of Mayence.

This shews that, to the educated and accomplished physician, to the distinguished man of science, to the

author, social esteem and public recognition were being added.

He is now about 36 years of age, with a numerous young family, and is, moreover, without fortune ; and there is nothing very remarkable in this, for it is the usual condition of medical men at that age. But what is the usual course pursued by them under such circumstances ? They very naturally lay themselves out for practice, for to that end they have wrought and waited.

Not so this great medical reformer ; he felt that medicine, as then practised, was *either* simply *powerless* for good or very hurtful, and that for him to continue to gain a livelihood by thus treating patients would be *dishonest* ; therefore, being a high-minded man, a man of honour, *he gave up the practice of medicine.*

Let us just try and realise what that meant for him. Medicine was the dream of his youth ; his first love ; the grand ideal of his young manhood ; that for which he had wrought and wrestled in Leipzig, in Vienna ; that for which he doggedly plodded and saved far away in Hermanstadt ; that by means of which he could obtain an ample livelihood for himself and his own loved ones, education and status for his children—*yet he gave it up.*

Moreover, his conception of the dignity of the physician was of the very highest order. Ἱατρος ἰσόθεος.

Behold the even more divine dignity of the simple, honest man.

This, my Lord Duke, is the *man*, Samuel Hahnemann.

Of him the Lord High Chancellor of England lately said, so nobly and truly, that "he will be looked upon hereafter as one of the greatest benefactors we ever had."

But the *Jupiter fulminans* of medical trades-unionists thundered from the Strand, a few days thereafter, very mildly and sophistically, that for this greatest benefactor we ever had, "the only glory hereafter reserved is a chapter in the large History of Errors."

Oh, fie! Jupiter of the Strand. You know better; you know that out of the fulness of your interests your mouth speaketh lies—cruel, scorching lies. You know you *must* ratten the Hermit of Coethen and all his followers, dead or alive, or you would be dethroned by your followers, the union-men, who are only subject and abject so long as you go in solely for medical trades-unionism. You know you are mounted and maintained by your *abonnés* to curse the non-union men in the profession when circumstances compel their mention, and that the one condition of your power is your terrible oath to be true to the *conspiracy of silence*; the very sparrows on the house-tops chirp the awful word; but you, Jupiter in the Strand, are oath-bound to *keep silence* on that subject, or, if it *must* be named, curse and befoul the fair name of "the greatest benefactor we ever had."

This paper-god's motto is—"Mundus medicus vult decipi, ergo decipiamur."

How long will the people and Parliament of Great Britain permit this gross outrage on truth, this setting at nought of the public weal?

The writer would now pray your Grace to peruse and pardon the following necessary historical data with regard to the dawn, discovery, and development of this great medical truth.

The discoverer of this great truth in medicine, perhaps the only truly scientific basis of practical medicine considered as the art of healing the sick, having, as just shewn, renounced the practice of his profession for conscience' sake, occupied himself now with chemistry, pharmacy, and translations, as a means of gaining a livelihood.

When thus occupied on a translation of Cullen's *Materia Medica* into German, he was struck with the unsatisfactory explanations offered of the action of the Jesuit's Bark, and he conceived the idea of experimenting on his own healthy body with the bark, with the view of getting at a better explanation of its *modus operandi*.

No sooner thought than done. He took some of the bark himself, and *it was followed by his getting a feverish attack similar to ague.*

The discovery dawns: What if all drugs heal by virtue of their sick-making powers by destroying morbid phenomena similar to those they themselves are capable of producing?

He is as if inspired; the idea takes mighty hold of him; he reads the medicinal cures in the works of the great physicians of all ages; he notes the pure effects of drugs, ascertained by direct experiment on the healthy, and from over-doses and cases of poisoning, and gets an array of facts in juxtaposition that seem

to bear out his idea. He now tries other drugs on his own body, and on the bodies of the persons around him, and finds all his observations tend in the one direction.

The discovery is made: *the symptoms produced by drugs, when given to the healthy, are similar to those of the diseases they cure—like cures like.*

The great discovery filled his very soul, but he kept it in his heart of hearts. "*Weil sich nicht gezieme, von unreifen Dingen zu reden,*" as he modestly said.

Not every mind can realise the full bearing, the entire range, of this discovery. It is to the healing art what the compass is to navigation. It is, in fact, the physician's compass; to practise medicine without it is like going to sea without a compass.

Until this discovery was made, no man had ever professed any general principle for drug selection based on the solid foundation of exact scientific experiment. Till then drugs were *in themselves of their very nature remedies*, and the action of each individual drug an unknown and unknowable arcanum. The healing virtue of a drug was an entity; it healed because it healed. As Bachelierus has it:—

Mihi a docto doctore,
Demandatur causam et rationem quare,
Opium facit dormire.
A quo respondet,
Quia est in eo
Vertus dormitiva,
Cujus est natura
Sensus assoupire.

The heaven-inspired discovery having been made, the practice of medicine again appeared not only an honest but a glorious calling; the discoverer's lofty ideal of the true physician, the healer of the sick, now became possible of realisation. Too honest and upright to remain a mere melancholy attendant on misery, a simple drug-giver, a disease-treater at so much per visit, Hahnemann is now too much filled with his high mission to keep aloof from practice, and accordingly he again seeks patients, with the primary object of testing his—as yet—only theoretical law of cure.

My Lord Duke, it cannot be too much insisted upon that this great man both gave up, and again took to, the practice of medicine from purely disinterested, noble motives; the former to be rid of what he felt to be a mockery, and the latter to test his law of cure. And yet his foul calumniators would have the world believe that love of lucre was his one motive.

The discovery becomes established. A good opportunity soon offers itself to him for putting his theory to the test, as in 1792 he is called as physician-in-chief to a hospital at Georgenthal, under the patronage of Duke Ernest of Sachsen-Gotha.

Among many remarkable cures, that of a maniac, one Klockenbring, from Hanover, created a great sensation. In 1794 he is in Brunswick. His law of cure enables him to *find* remedies for known forms of disease, and thus he had discovered a remedy for a form of scarlatina, viz., Belladonna.

In 1795 a terrible epidemic of scarlatina was raging

in Königslutter, and he hastened thither to test his remedy; he found it of great service, both as a cure and as a preventive.

Mach's nach, aber mach's genau nach, was Hahnemann's *mot d'ordre*, and those who follow him *exactly* still find Belladonna their sheet-anchor in that variety of scarlatina; but those who are incapable of seizing the true spirit of his law, and who pit the supposed entity of scarlatina and the supposed entity of Belladonna action against one another as if they were fighting-cocks, are, of course, disappointed. This, however, is digressive.

Discovered by scientific experiment, not by accident, tested and found true at the bed-side, the principle is established, and is thus ripe and ready to be given to the world, to the world that still crucifies its seers and saviours.

The Great Medical Truth is promulgated. In 1796, Hahnemann announced his principle in *Hufeland's Journal*, then lately begun in Jena, and that soon became the leading medical journal of Europe. This publication commences at page 391, of which the title begins thus:—" *Versuch über ein neues Prinzip*"—"Treatise on a New Principle." No capable, thoughtful man can read this remarkable production without being satisfied that its author had "*Durchstudirt die gross' und kleine Welt*," but not then to let things take their own course, but to substitute for the shifting sand of centuries his own rock-firm therapeutic principle which is expressed in the formula, *Similia Similibus Curentur*, and which, at least in the present state of our medical

knowledge, alone fulfils all the conditions of a rational method of healing the sick.

My Lord Duke, it is not too much to say that the entire therapeutic knowledge of all ages of the world was focused in this *Versuch*, and that with it begins the brightest era of medicine ; it is the keystone of the only true Art of Healing, and were it now taken from us, perhaps the only thing left to us worth the having would be Hippocrates and a few little nuggets of truth deep down in an ocean of error.

It is no new thing in the history of the world that a new discovery should be ill-received ; it is true Hahnemann was not burned on a heap of faggots, but he was hunted from place to place until a royal personage gave him shelter, and the medical profession determined to have nought of his discovery ; thus they also received Harvey and Jenner, and are now heartily ashamed of it.

The sluices of slander were opened on the discoverer ; the great reformer was declared to be a quack, a false prophet, a pseudo-messias medicus, an upstart seeking to gain notoriety from love of lucre ; his discovery was not a discovery at all, since Hippocrates wrote of Similia, and, besides, it was false. He had attacked the medical trades-unionists by condemning their practices as worse than useless ; *en revanche* the medical union-men rattened him by excluding him from their literature.

The journal in which he gave his discovery to an ungrateful world was closed against him. They declared that his doctrine was non-viable, but it lived ;

that it would die in infancy, but it grew and waxed strong; that it was ailing from congenital defect, very ill, sick unto death, still it increased in stature and comeliness, and gained favour in the eyes of the world. Hark! cried they, now it is moribund indeed—we hear its death-rattle, but the rattling was that of the old dry bones of effete physic in terror at the great cures that Young Physic had already wrought.

Que faire? They assemble in solemn conclave—some one spies strangers in the gallery—a secret sitting is held *à huis clos*—knowing ones wink and put their fingers to their lips—a new shibboleth is adopted; it is *hush* for America, and *mum* for Europe—the *conspiracy of silence* is ready, Similia is to be *mummed to death*.

Thereafter great gaudium, amid shouts of “Vivat Whackie!” Whackie, it was thought, was the chairman. This person was Phlebotomist-in-chief to the Honourable Guild of the Barber-Chirurgeons, and had a shop in Fleet Street, and was the greatest gossip and scandal-monger of the time. His son still carries on the same business at the old shop, but removed to the Strand, but he barbers the profession vicariously, and has earned the sobriquet of General Mum, for his great services in carrying out the hush-and-mum policy of the English Branch of the Great International Medical Trades-Union. When his stentorian voice thunders out “Silentium,” the medical world quakes and is—mum.

The Teutonic associate of General Mum is the dapper Herr von Blutegel, while his Gallic *confrère*

is the very venerable Monsieur Purgon du Bas-Ventre.

Under the ægis of these great powers of orthodox or so-called rational medicine, the *conspiracy of silence*, inaugurated many years ago, is continued to-day in a most effective manner.

After Galileo had made his remarkable discoveries, and published his "*Dialogues on the Ptolemaic and Copernican Systems of the World*," he was cited to Rome, his book ordered to be publicly burned, and the Inquisition made him say, "With a sincere heart and unfeigned faith I abjure, curse, and detest the said errors and heresies (viz., that the earth moves round the sun, &c.) I swear that for the future I will never say or assert anything, verbally or in writing, which may give rise to a similar suspicion against me."

Having thus sworn, and rising from his knees, he whispered into a friend's ear—"E pur si muove."

Our medical Galileo was cited before the Medical Inquisition of his day, and was called upon to abjure his heresy, that like may cure like, but he refused, and was excommunicated—cast out from the true fold of catholic medicine; eighty years have elapsed, and there he still is, to the eternal shame of the profession and the great hurt of the public good.

My Lord Duke, it will be profitable to a true appreciation of the causes that were at work to set the medical world against the new doctrine of similars, to consider some other points in its development and its early history, more especially with regard to its bearings on persons and things, and also to consider some of the peculiar practices of its founder.

Thus, firstly. The doctrine came *to reform* a most venerable institution, compounded of the traditions of all ages; almost all that was considered requisite to be done in the treatment of disease was to be radically altered or entirely done away with; bleeding, blistering, purging, leeching, were put aside, as a *preliminary* step. Now bleeding, blistering, and purging constituted almost the whole of the medical practice of that day, and this same crude cattle-physicking is by no means defunct yet.

So also anodynes and sleeping-draughts, which, by the way, make up fully one-half of the daily doings of hodiernal physic, and which the State still patronises and pays, were set aside as unscientific, irrational, and very hurtful. The following is an apt illustration of this mode of medicating. You have pain that is indicative of something wrong going on; the pain is not the disease, it is merely the vehicle by means of which you are apprised of mischief going on at a distant part of your bodily domain; the nerves give the pain, and thus, like telegraph-wires, bring the *bad* news; you take an anodyne to stop the *pain* (not the disease), and thus you *cut the telegraph-wire* to prevent the bad news arriving. You cut the submarine transatlantic cable, so that no bad news may come from America.

This is living in a fool's paradise—*ne vous en déplaie* impatient patients, who cry, "For pity's sake, doctor, stop that pain."

Pain can be surely and scientifically relieved by sending the right drug-action back in answer to the

dolorous nerve-action, and thus the pain is hit, and also the disease beyond it. This beautiful, scientific method is that of the homœopaths, whom the State does *not* patronise or pay. The silly wire-cutter is honoured for his want of perception in destroying the medium of transit; the science of the homœopath that preserves the medium of transit intact for future use, and that treats the pain as an important communication calling for a specific reply, and sets about sending the right specific reply, is abused and insulted.

On the high authority of Thomas Carlyle it is said that the inhabitants of this country are principally

.

Then, secondly, Hahnemann gave his doctrine a distinctive name, on the principle that every child must have a name: 'Ομοιος, like, and Πάθος, a disease, the word φάρμακον, a drug, being understood, so we get Pharmacohomœopathia, or more simply, Homœopathy; this distinctive designation has become *the unpardonable sin*; the terrible *odium medicum* is fed largely by this, because a distinctive name splits up the medical trades-union, which may not be done.

'T would fill a folio volume to recount what has been done to stamp out this damnable word, and the more it is killed the more it won't die.

The principle of similia is a natural law, and must be expressed in some way; then how? and why not Homœopathy?

A better word might have been chosen. "A rose by any other name would smell as sweet," but this one has now been used for nearly eighty

years ; many millions of the human race have had cause to bless the thing known under that name ; many an anxious mother has looked up from the sick bed of her child, peered from the nursery window into the pale moon-lit night, and sighed “ Blessed Homœopathy.” It is the old flag under which many noble men have fought for this beneficent medical truth ; and let the craft sink or swim, Homœopathy is nailed to its mast-head ; and if, like the memorable *La République*, it go down, it must go down in honour, and under cries of “ Vivat ! ”

But medical trades-unionism wills otherwise ; when a homœopath has been admitted to any State employ, the unionists have all gone out on strike, and the State has locked out the homœopaths.

This State lock-out is a serious detriment to the public, and unjust.

As a General Y. once said, “ Are you aware, Sir, that homœopathy is not allowed in Her Majesty’s workhouses and jails ? ”

“ Yes, General, we *are* aware, and we are *also* aware that it saved your brother’s life, notwithstanding.”

The word is more obnoxious to medical trades-unionists than a layman can possibly conceive ; it may not be spoken in any medical society of the union men ; it may not be written in any communication between one medical trades-unionist and another ; it may not be printed in any medical journal, or the union men give up taking such journal ; it may not be mentioned or taught in any medical school or university in these realms, because union men hold all

the chairs; it is *comme il faut* in the profession to smile when pert patients speak of it, and to say, "Homœopathy? Oh no, I know nothing about it; I practise rational medicine. You see it is all nonsense."

If pert patients should reply, "But, doctor, if you know nothing about it, how do you know it is nonsense?" The correct and usual answer is, "Oh, it's too ridiculous."

Doctissime Doctor, the patient-world have their little laugh at you and your ignorance, and the profession is losing its hold of the people. You are in a fool's paradise, and, fool-like, you do not know it.

The most vile motives are imputed to homœopathic practitioners, the most opprobrious names are applied to them; they are accused of being knaves, fools, quacks, charlatans, advertisers, assumers of the distinctive name to attract patients; deluders, if they are clever; deluded, if of moderate abilities; ignoramuses, irrational, unscientific, dreamers; poisoners, givers of moonshine, unprofessional (ye gods, what a thunderbolt for a sensitive or weak-backed brother); of giving their patients nothing, of giving dangerous poisons, of not treating disease at all, of treating only symptoms, of letting patients die from want of medicine, of killing patients with giving too strong medicines. And yet, strange to say, the *élite* of public intelligence, the most gifted of mankind, *will* be treated homœopathically; and so great numbers of the best and wisest of this generation are homœopaths, in the face of such abuse, taunts, sneers, hatred, and terrorism.

Homœopathy is treated by the medical trades-

unionists of the day as an infectious disease. Not only do they seek to avoid it by any and every means, fair and foul, but they practice a kind of anti-homœopathic vaccination at all the medical schools on all the *young* students, by inoculating them with so much venom and prejudice that they are pretty sure never to take Homœopathy when exposed to its infecting influence in after-life.

Again, Hahnemann found that to cure homœopathically only a very small dose is required, and *this he prepared and gave himself*. This, of course, threatened the worthy guild of apothecaries with absolute extinction, and has had a great deal to do with the anti-homœopathic persecution. Your Grace will readily perceive that *any* doctrine, whether it be true or false, that thus attacks the vested interests of an entire class of men, and threatens them with extinction, must, in the very nature of things, meet with the most bitter opposition.

Such a wholesale *bouleversement* of existing things must necessarily produce a feeling of fear, and rouse the conservative instinct of the medical profession and of the apothecaries.

Hahnemann soon became surrounded with a chosen band of young and able physicians who had become converted to his therapeutic system. A fierce and bitter strife ensued, and he and his disciples shewed themselves invincible, because they were identified with truth. Yet in all public appointments numbers prevailed, and all the strongholds and fastnesses of traditional medicine, professorships and examiner-

ships in the universities and schools, physicianships and surgeoncies to royalty, to hospitals and corporations, were and are all held by Old Physic; while Young Physic—Homœopathy—threw up little Plevnas of its own in the form of homœopathic dispensaries, and now and then a small ill-appointed hospital, that have done their poor best, against such terrible odds, to advance the cause of truth and humanity against crass ignorance, musty prejudice, and the selfish interests of a degrading trades-unionism. Old Physic, with the apothecaries, felt that they could not fight in open battle against Homœopathy, with its one law, its one remedy at a time, and its small dose, so they entered into the *conspiracy of silence* to mum it to death, and they still continue the hard but effective process of hushing truth to death, to the great detriment of medical progress and the national health.

Hahnemann had, of course, his faults—*humanum est errare*. That these faults, few and trivial though they were, should be made use of against *him* is only what we might expect; but that they should be supposed to militate against his *doctrine* is inconceivable, except on the ground that experimental science is not to be accepted because Bacon was its father.

Hahnemann is to medicine what Bacon is to Aristotelian philosophy; and the allopaths in their battles against homœopathy are very careful *not* to adopt the Baconian method, or they would be quickly converted to homœopathy, which, indeed, has almost invariably happened whenever an honest medical enquirer has gone inductively to work.

Futhermore, Hahnemann, being spurned by the profession for the reasons already adduced, found himself compelled to carry on his disputations in a public newspaper—the *Reichsanzeiger*. Not being able to convince the profession, he set about enlightening the public, and the public took sides for and against the new doctrine. This, of course, constituted a new sin. He was bitterly attacked for the terrible sin of writing about medical matters in a newspaper. Obviously medical matters do not concern the public, who are so wretchedly stubborn that they prefer being cured homœopathically to being merely treated in an orthodox fashion, with many visits and much medicine, and no end of sympathetic concern; while the diseases also behave very orthodoxly, and—like the physicians—continue in attendance.

My Lord Duke, this is the type of the course of things attending the development of the new doctrine in every country of the civilised world. First it is published in the medical journals: they spurn it. Thus spurned, it appeals to the public, on the ground of its superior merits, and so wins many grateful, and more ungrateful, adherents. Then professional wrath is kindled amongst the union-men, and whole phials of it are poured out on the heads of avowed homœopathic practitioners, and childish taunts about trading on a name are everywhere to be heard. The remarkable cures wrought by means of the principle are sent to the medical journals, and refused admission (mum's their motto), and the thing becomes vulgarised in consequence. Quarrels arise, and homœopaths appeal to

the medical journals, and their letters, like their other contributions, do not appear ; hence they again have recourse to the lay press, which, in turn, is quickly followed with taunts about unprofessional conduct in writing about medical matters in newspapers, and so on without end.

Then again. Being refused fellowship with the rest of the profession in existing medical societies, the homœopathic practitioners have organized medical societies of their own, and these have flourished ; then the medical trades-unionists taunt them with schism and sectarianism.

Not being able to publish anything in orthodox (*i.e.*, true to medical trades-unionism) medical journals, they are compelled to set up homœopathic journals ; hereupon a hue and cry is set up at the disgrace and scandal of such schismatic publications.

When a medical man becomes a homœopath, he is turned out of hospital appointments, because, forsooth, he has *added* to his previous knowledge an acquaintance with homœopathy, and then he opens a dispensary of his own. Hereupon, the finger of scorn is pointed by his quondam colleagues for it, as if it were a dishonourable or selfish act.

My Lord Duke, the writer hopes that this almost unavoidable admixture of the polemical with the simple facts of the case may not deter your Grace from perusing the few more details and remarks regarding this most important medical doctrine, for they have an important bearing upon the subject, and therefore upon the well-being of the commonwealth. Since homœopathy

is eighty years old, it will be useful to enquire what is its present condition as a separate system of medicine apart from the medical union. Heretofore we have considered the subject from the oppositional side, and seen the treatment it has always received, as it is still receiving, at the hands of the majority of the profession that constitute the union, who make the weal of the world depend not upon truth or greater control over disease, but upon the most unmanly and degrading medical trades-unionism.

It is already a strong argument for the worth of the system that, in spite of the immensity of the suppressive power of such a thoroughly well-organised *conspiracy of silence*, so clearly entered into to avoid the natural and healthy stimulus that follows from open opposition and criticism, it should continue to exist at all; and when we find that it has proved itself, nevertheless, not only viable but of very great vitality, and when we find that this is due solely to its own usefulness to human society, and is not in any way arising from any help received, it must commend itself to our thoughtful consideration for having thus done so much notwithstanding the ban and curse of this *conspiracy of silence*, of this medical trades-unionism *à outrance*.

In Great Britain there are at present about three hundred duly qualified medical men avowed believers in, and practitioners of, Homœopathy; there are four homœopathic journals, three of which are published in London, and one in Liverpool; there are two homœopathic hospitals, and, probably, over a hundred homœopathic dispensaries, and also some few hospitals

for children and convalescent homes. In addition to these, there has lately been established, under the ægis of Dr. Bayes, and under the patronage of distinguished peers of this realm, a London School of Homœopathy in connexion with the London Homœopathic Hospital in Great Ormond Street.

Roughly, this is Professional Homœopathy in Great Britain.

There are no means of ascertaining how many of Her Majesty's subjects are homœopaths ; that is, get, or try to get, themselves and their families treated on the principle of similars. Certainly, there are very many thousands, and they are principally to be found among the thoughtful law-abiding classes, who shrink from any violent means of affirming their rights.

It would serve a very useful purpose, my Lord Duke, if at the next census-taking an additional column were added for adult persons to state whether they prefer to be treated homœopathically or allopathically, so that Her Majesty's Government may be able to judge whether or not a sufficient number of medical persons exist in this kingdom, skilled in the science and art of homœopathy, to supply the legitimate demands of that portion of British tax-payers who believe in homœopathy, and wish to have it for themselves and for their children.

It is merely a question of fair play ; the government is constantly legislating to protect the health of the people, and it now proposes to legislate for the profession and for the nineteen examining bodies, and to

make the latter do what they do not want to do, on the ground that it is for the public good.

Let there be in future no medical man launched upon the world with liberty to practise unless he shew a competent knowledge of his profession, including homœopathy.

We have good reason to believe that the demand for legally-qualified medical men, possessing a knowledge of homœopathy, by the intelligent public is steadily increasing, and sadly must we confess that we fear the supply is stationary or even diminishing. There is great danger in this condition of things for the cause of Medical Truth and Progress, and for the due care for the health of the people. That the mumming majority of the profession will be delighted at this state of things needs no demonstration; equally is it manifest that the Pope holds no high masses for the repose of the soul of Martin Luther.

We differ on matters of religion, on matters of politics, and on matters medical; in religion and in politics the law gives us fair play, but in medicine the law is all for one side.

The exclusion of homœopaths from appointments is might, but not right; the State neglect of homœopathy is also not right.

It may be asked whether the hush-and-mum policy of medical trades-unionism has checked the progress of homœopathy in this country; it is answered that it has, and that to such an extent that, were it not for the public, homœopathy in this country would be well-nigh extinct. Still the public is more homœopathic to-day than ever before, and, unless some means be adopted

for giving homœopathy fair play, a purely political agitation must arise, and "*Fair Play for the Homœopaths*" will be the cry on the hustings.

In America, where homœopathy has enjoyed a large measure of freedom, we have now over five thousand homœopathic physicians, great numbers of homœopathic hospitals, and very numerous medical schools, colleges, universities, and some twenty journals, all devoted to the cause.

A careful enquiry into the history of this vast success shews that *State* protection, *State* fostering, and *State* recognition have had a very large share in it, to the great advancement of the science and art of medicine, which *must* include homœopathy, or it is mutilated and robbed of its most important member. The youthful plasticity of American institutions has also helped materially in this direction.

My Lord Duke, the writer hopes he has succeeded in shewing that Hahnemann, the discoverer and promulgator of homœopathy, was a man of honour, a scholar, and a gentleman, and therefore *not* the low wicked person that his vile calumniators lyingly maintain him to have been; that his life was singularly distinguished by great manliness, love of truth, and disinterested love of his profession—the art of healing the sick; that homœopathy has risen and become in name a household word, and in deed a most valuable mode of curing disease, and, in the opinion of its professors and adherents, the best yet discovered method of cure; that the wilful wicked opposition offered to its development has resulted, not in stamping it out,

but in its becoming a great favourite with the thoughtful and intelligent public, to the great advantage of the health and life of the individual, and, therefore, of the commonwealth ; that in America, largely in consequence of *State* protection and culture, the supply of homœopathic practitioners is in proper proportion to the legitimate demands of the public ; that the number of such practitioners in Great Britain is not increasing, while the adherents to the system among the thoughtful public are increasing daily in numbers and collective influence. It is therefore respectfully submitted that some *legislative interference* is called for *to prevent* the unjust and prejudiced majority of the profession from delaying the development of the doctrine of homœopathy to the hurt of the public good ; *to protect* those medical practitioners who openly and honestly practise medicine according to the homœopathic principle, from loss and injustice in consequence of such practice ; *to ordain* that all candidates for medical and surgical degrees or licenses, in future, shall pass an adequate examination in the Principles and Practice of Homœopathy, and finally, *to compel* all universities and medical schools to institute and maintain two chairs of homœopathy, one for a professor of the *Materia Medica Pura*, with special reference to the works and teachings of Hahnemann, and one for a professor of *Homœopathic Clinical Propædeutics*, so that the taking-out of these classes being made obligatory on all medical students, in future every medical man would have a rudimentary acquaintance with the system, and would thus be in a position *to judge for*

himself, and to compare the two systems fairly at the bedside, to the inestimable advantage of the public.

It cannot fairly be objected that *every* medical man should be acquainted with homœopathy, since there are over six thousand physicians in the world who practise it, and millions of educated thoughtful people who employ it, and who all declare that they prefer it for its superior merits.

Let no medical man's freedom of opinion or practice be interfered with, but *compel* him to *know* both systems in theory and practice. It is respectfully submitted that the tax-paying public have a right to demand that the homœopathic method of cure shall be *fairly taught to all medical students*, so that they may have the advantage of every thing known, and this can but redound to the advantage of the national health.

Teach them both equally, fairly, and well, and trust to the survival of the fittest.

According to a law of the State of New York, applicants for licences to practice in that State are examined upon homœopathy as well as upon allopathy by the State Commissioners, as may be seen in the Appendix to this letter, in which also comparative and most interesting statistics regarding the relative value of the two systems may be read. From these it will be seen that fair play for homœopathy is no baseless demand, but is loudly called for on high humanitarian grounds; to continue to refuse it a fair and impartial trial is to perpetuate injustice.

The present national neglect of the claims of homœopathy is a crime against humanity.

Homœopathic practitioners are loud in maintaining that a death from measles is extremely rare under their treatment. Now, the mortality from measles under ordinary allopathic treatment is considerable. Is this a matter of indifference to the state? This is merely an example.

If a committee of enquiry were appointed to investigate the subject, there are many noble peers and honourable members who could state in evidence that they have themselves experienced the great benefits of homœopathy. The allopaths will object that these are not competent, but *il y a beaucoup d'hommes doctes qui ne sont pas docteurs et beaucoup de docteurs qui ne sont pas doctes*, and in any case the *ex parte* statements of both sides may be set against one another, for which the high judicial faculty of members of the imperial legislature is eminently fitted.

The members of the medical profession justly claim the right to send a direct representative to the Medical Council; the homœopathic members of the profession should also have this privilege of direct representation in the Medical Council, so that their representative might watch over the interests of homœopathy.

My Lord Duke, the three hundred medical men in Great Britain practising homœopathy are men of honour and probity, and are fighting for medical truth; they appeal through your Grace to a wise legislature for a free and fair hearing of their cause; they appeal for the right of every Briton—Fair Play and no Favour.

They ask no favour, *audi alteram partem*, and let the allopaths disprove the statements advanced by the

homœopaths if they can, *by direct scientific experiment.*
Amicus Hahnemann, sed magis amica veritas.

We have had no end of child's fight, silly sneering, *à priori* objections, subjective opinions, but *no single scientific experimental refutation of homœopathy has ever been given us.* Those who have attempted it have either become firm believers in it, or when they saw whither the inductive method was leading them, they halted and took to that mode of settling the matter which is common in a certain piscatory emporium.

This is a very sad and humiliating condition for a liberal profession to be in, but such it is; the *odium medicum* blights everything, and makes a mutual understanding impossible, therefore we must perforce appeal for *State interference.*

My Lord Duke, we homœopaths plead for a fair trial: we consider our distinctive name a badge of honour, our friends, the enemies, declare it to be a brand of infamy. Let the question be decided by the sage judicial faculty of that august legislative assembly of which your Grace is so distinguished a member; if we be wrong in our doings or doctrine, we say, beforehand, Spare not the rod.

We plead not for the sake of ourselves, we have fought for what we believe to be the truth, and are prepared to fight on till a knightly death overtake us, but we plead the cause of the sick, of the mentally afflicted, of the ignorant, of the weak; and of the little ones to whom homœopathy is, above all others, a blessed inheritance.

We are anxious not for ourselves but for our

children, our children's children, lest the great blessing that is ours be denied to them, lest the light of this great truth be hidden from them when we are laid low and are no more.

God grant that the hearts of the legislators of these realms may be guided to a right consideration of this great question, and that this—the cause of suffering humanity—may be vindicated by the enacting that the Principles and Practice of Homœopathy shall be taught to, and known by, every future physician and surgeon within the dominions of our Sovereign Lady the Queen.

I have the honour to be, my Lord Duke,

Your Lordship's most obedient

Humble servant,

JAS. COMPTON BURNETT, M.D.

HAMILTON SQUARE, BIRKENHEAD,

May, 1878.

APPENDIX.

ALLUSION has been made in this Letter to the flourishing state of homœopathy in the United States of America. The following statements, which we quote from a paper by Dr. Holcombe in a former number of the *United States Medical and Surgical Journal*, and from an address by Professor Morgan to the Graduates of the Hahnemann Medical College of Philadelphia, give a good idea of the condition of homœopathy in the New World.

Among other circumstances cited by Dr. Holcombe are the following : A law of the State of New York, that applicants for licences to practice in that State shall be examined upon homœopathy as well as upon allopathy by the State Commissioners. The splendid banquet given by the Common Council of Boston to the members of the American Institute of Homœopathy—a national organization containing more members than the American Medical Association—a banquet given on the spot where, twelve years before, Oliver Wendell Holmes predicted the speedy and utter extinction of the school. The great Fair in Boston, given while the Massachusetts Medical Association was expelling the homœopathic members from its body ; a fair which it took three of the largest halls in the city to hold, which realized \$100,000 for a homœopathic hospital. The New York Ophthalmic Hospital—the largest and best-endowed eye and ear hospital in America—passed entirely from allopathic into homœopathic hands. The Legislature of New York appropriated \$150,000 to the establishment of a homœopathic insane asylum. The people of Michigan insisted, through their representatives in the Legislature, that homœopathy should be taught in their State University. The Common Council of St. Louis compelled the allopathic professors to admit homœopathic students to the hospital clinics on an equal footing with their own. The State Hospital of Pennsylvania at Harrisburg was recently given over to homœopathic physicians and surgeons, because the whole allopathic staff resigned, indignant that homœopathic practice was permitted in a certain ward of the institution. A Commissioner of Pensions having been removed by his allopathic superior

on the sole ground that he was a homœopathist, the remonstrances of the people were so widespread and influential that the Government of the United States had to reverse the action of its subordinates and to declare that no distinctions should be made on account of differences of medical opinions. The New York judiciary fined an allopathic doctor for calling a homœopathist a quack; declaring quackery to consist in conduct, not in creed.

Professor Morgan's address contains interesting statistics of homœopathy. In Philadelphia, seven years ago, the number of homœopathic physicians was 95, now they are 170. There is a College and a large sum in hand for a hospital. New York city in 1848 had 39 homœopathic physicians, 65 in 1853, 99 in 1858, 143 in 1864, and 210 in 1874. The ophthalmic hospital transferred from allopathic to homœopathic hands, and a surgical hospital established in connection with the College. The Boston University has adopted the homœopathic system in its medical department. Pittsburg has established a fine hospital; Cincinnati has an endowed College. Cleveland has also a College. Chicago ten years ago had 15 homœopathic practitioners, it has now 95; it has also a College and hospital. In Illinois there are now 400 practitioners, more than twice as many as ten years ago. In Wisconsin the number has doubled in five years.

Some curious statistics are given by Professor Morgan with reference to the mortality in the private practice of the practitioners of both schools, derived from the official records. These records refer to Boston for 1870 to 1872 inclusive, to New York for 1870 and 1871, and to Philadelphia for 1872. The total number of allopathic practitioners is 3,267, of homœopathists 603. The average practice of the homœopaths is said to be larger than that of their rivals. These allopaths gave in those years 54,679 death certificates, or 16·73 for each physician; the homœopaths gave 5,903 certificates, or 9·75 for each practitioner.

For Philadelphia the details are minute. Excluding hospital physicians of both schools, the number of allopaths is under four times—but say four times—that of the homœopathists. The deaths from apoplexy under homœopathy were 28, under allopathy 162 = 40 under the same number of allopathic physicians as there are homœopaths. Deaths from cholera infantum under homœopathy, 214; under allopathy, 1,149; or for an equal number of physicians, 214 against 287 and a fraction. From croup, from 27 to 218; say, for equal numbers

of physicians, 27 to $54\frac{1}{2}$; or, on the allopathic side, more than double mortality. From diphtheria, 19 to 111 ; equalized as to number of physicians, 19 to $27\frac{3}{4}$. From whooping-cough, 13 to 121 ; equalized as to number of physicians, 13 to $30\frac{1}{4}$; a more than double mortality to be charged to allopathy. From pneumonia, 68 to 663 ; equalized, 68 against $165\frac{3}{4}$. From bronchitis and infantile catarrh, 31 to 257 ; or for like numbers of physicians, 31 to $64\frac{1}{4}$. From peritonitis, 8 to 96 ; equalized, 8 against 24 ; a triple mortality ! The deaths from inflammation of the stomach and bowels were, under homœopathy, 37 ; under allopathy, 195 ; for a like number of physicians, 37 to $48\frac{3}{4}$. Finally, from small-pox, the deaths were, in private practice, under homœopathy, 256 ; under allopathy, 1,502 ; equalized, 256 to $375\frac{1}{2}$, or nearly fifty per cent. more.

These statistics have been four years before the world, and remain unchallenged.

Is it a *wise* State that ignores such facts as these ?

W Sweet